THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church*" (EPH. 5: 22, 23).

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THE WORD OF WISDOM.

A DISCOURSE BY PATRIARCH HYRUM SMITH IN THE YEAR 1842.

WE had a very instructive, impressive, and salutary discourse delivered to us in the city of Nauvoo, last Sabbath, on the above subject, to a large and attentive congregation, by President Hyrum Smith.

He stated "that there were many of the commands of God that seemed to be overlooked by this generation, and he was fearful that many of the Latter-day Saints in this respect were following their old traditions, and former practices of spiritualizing the word of God, and, through a vain philosophy, departing from the pure principles of eternal truth which God had given by revelation for the salvation of the human family; but, that every word of God is of importance, whether it be the word contained in the Bible, in the Book of Mormon, or in the book of Doctrine and Covenants, for 'man shall not live by bread alone, but by every word that proceedeth from the mouth of God.' The principles that are taught in the Bible are pure, and ought to be adhered to; and if people adhere to that teaching it will prove their salvation. The principles that are taught in the Book of Mormon are also pure, and holy and righteous, and will, if followed, lead men to God. And the principles that are taught in the book of Doctrine and Covenants, are from God. They are principles of righteousness; they are given for a blessing to the human family, and the salvation, temporal and spiritual, of His saints; and that man who wantonly departs from any of the revelations of Jehovah, and treats lightly the word of God, whether contained in the book of Doctrine and Covenants, the Book of Mormon, or the Bible, is void

of understanding; he is not wise concerning the doings of the Lord, the plan of salvation, the past dealings, present designs, or future purposes of the Almighty. The God of the armies of Israel is a wise God. He comprehended the end from the beginning, and adapted His plans, His designs and teachings, to the peculiar wants, the local situation, the exigencies of mankind, and the present and future good of the human family; and everything that He has designed to notice by way of instruction to the children of men, is given by infinite wisdom; by the intelligence of Jehovah; and, if obeyed, when His designs shall be fully unravelled, it will be seen that there was wisdom in it beyond the comprehension of man in his present state.

"When God first made man upon the earth, he was a different being entirely to what he now is; his body was strong, athletic, robust, and healthy; his days were prolonged upon the earth; he lived nearly one thousand years; his mind was vigorous and active, and his intellectual faculties clear and comprehensive. But he has become degenerated; his life has dwindled to a span: disease preys upon his system; his body is enervated and feeble, and his mental and intellectual faculties are impaired and weakened; and man is not now that dignified, noble, majestic, honorable, and mighty being that he was when he proceeded from the hands of his Maker.

"The Lord has, in His wise designs, revealed to us His will; He has made known unto us His future purposes; He has told us, as He did His ancient prophets, that the 'earth shall be redeemed—that the curse shall be removed from it—that the wolf and the lamb shall lie down together; that the lion shall eat straw like the ox, and that they shall not hurt nor destroy; that the knowledge of the Lord shall cover the earth as the waters cover the sea'; that man's days shall be as the days of a tree; that he shall again live one thousand years on the earth. This is the 'time of restoration of all things,' and it has got to be brought about by the wisdom and power of God, and the wisdom, obedience and faith of man combined.

"Everything has become degenerated from what it was in its primitive state. God made man pure, but he has found out many inventions; his vices have become innumerable, and his diseases multiplied; his taste has become vitiated, and his judgment impaired; he has fallen—fallen—fallen, from that dignified state he once occupied on the earth; and it needs a restorative that man has not in his possession—wisdom that is beyond the reach of human intellect—the power which human philosophy, talent and ingenuity cannot control. God only is acquainted with the fountain of action, and the mainsprings of human events; He knows where disease is seated, and what is the cause of it; He is also acquainted with the springs of health; the balm of Gilead—of life. He knows what course to pursue to restore mankind to their pris-

tine excellency and primitive vigor, and health; and He has appointed the Word of Wisdom as one of the engines to bring about this thing, to remove the beastly appetites, the murderous disposition and the vitiated taste of man; to restore his body to health, and vigor; promote peace between him and the brute creation, and, as one of the little wheels in God's designs, to help to regulate the great machinery which shall eventually revolutionize the earth, and bring about the restoration of all things, and when they are restored he will plant 'the tree of life, whose leaves shall be for the healing of the nations.'

"The Lord has told us what is good for us to eat, and to drink, and what is pernicious; but some of our wise philosophers, and some of our elders, too, pay no regard to it; they think it too little, too foolish, for wise men to regard. Fools! Where is their wisdom, philosophy, and intelligence? From whence did they obtain their superior light? Their capacity and their power of reasoning was given them by the great Jehovah; if they have wisdom, they obtained it from Him: and have they grown so much wiser than God that they are going to instruct Him in the path of duty, and to tell Him what is wise, and what is foolish? They think it too small for Him to condescend to tell men what will be nutritious, or what will be unhealthful. Who made the corn, the wheat, the rye, and all the vegetable substances? And who was it that organized man, and constituted him as he is found? Who made his stomach, and his digestive organs, and prepared proper nutriment for his system, that the juices of his body might be supplied; and his form be invigorated by the kind of food which the laws of nature and the laws of God have said would be good for man? And has God made his food, and provided it for the use of man; and shall He be ashamed to speak of the work of His hands? Has He become so fantastical, so foolish, so weak and effeminate, that it has become impolitic for Him to tell what is the best distribution to make of the work of His hands? Oh, shame! Let it now be heard among the saints; let that man who inculcates such principles hide his face. We are told by some that circumstances alter the revelations of God! Tell me what circumstances would alter the commandments? They are given by revelation—given as a law to the children of Israel. Who has the right to alter that law? Some think that they are too small for God to notice; and have we got so high, so bloated out, that we cannot condescend to notice things that God has ordained for our benefit? Or have we got so weak that we are not fit to be called saints? For the Word of Wisdom is adapted to the capacity of all that 'are or can be called saints.' Listen not to the teachings of any man, or any elder, who says the Word of Wisdom is of no moment; for such a man will eventually be overthrown. These are principles that I have always acted upon; that I have always practised; and they are what my family

practices; they are what Brother Hyrum has always contended for, and what I now contend for; and I know that nothing but an unwavering, undeviating course can save a man in the kingdom of God.

"The Lord has told us that 'strong drinks are not good.' Who is it that will say they are, when the Lord says they are not? To the man who says, 'I know that it did me good, for I was fatigued, and feeble, on a certain occasion, and it revived me, and I was invigorated, and that is sufficient proof for me.' I reply, It may be for you, but it would not be for a wise man: for every spirit of this kind will only produce a greater langnor when its effects cease to operate upon the human body. But you know that you are benefited. Yes, so does the man who has mortgaged his property, know that he is relieved from his present embarrassments; but his temporary relief only binds the cords of bondage more severely around him. The Lord has not ordained strong drinks for the belly; 'but for the washing of your bodies.' And again, 'Tobacco is not for the body, neither for the belly; and it is not good for man; but as a herb for bruises, and all sick cattle, to be used with judgment and skill.' Tobacco is a nauseous, stinking, abominable thing, and I am surprised that any human being should think of using it; for an elder, especially, to chew or smoke it, is a disgrace to him; he is not fit for the office. He ought first to learn to keep the Word of Wisdom, and then to teach it to others. God will not prosper the man who uses it. Again, 'Hot drinks are not for the body, or belly.' There are many who wonder what this can mean; whether it refers to tea or coffee, or not. I say it does refer to tea and coffee. Why is it that we are so dull and languid? It is because we break the Word of Wisdom. Disease preys upon our system, our understandings are darkened, and we do not comprehend the things of God. The devil takes advantage of us, and we fall into temptation. Not only are they injurious in their tendency, and baneful in their effects, but the importation of foreign products might be the means of thousands of people being poisoned at a future time, through the advantage that an enemy might take of us, if we made use of these things that are thus spoken of as being evil; and be it remembered, that this instruction is given 'in consequence of evils that do exist in the hearts of conspiring men.'

"'And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving. Yea, flesh of the beasts, and fowls of the air, I the Lord hath ordained for the use of man with thanksgivings. Nevertheless, they should be used sparingly; and it is pleasing unto me, that they should not be used only in times of winter, or of cold, or famine. All grain is ordained for the use of man, and of beasts, to be the staff of

life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine, and excess of hunger.'

"Let men attend to these instructions; let them use the things ordained of God; let them be sparing of the life of animals. 'It is pleasing, saith the Lord, that flesh be used only in times of winter, or times of famine'—and why to be used in times of famine? Because all domesticated animals would naturally die, and may as well be made use of by man as not.

"'All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks; as also other grain. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones and shall find wisdom, and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and walk and not faint; and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.'

"Let these things be adhered to; let the saints be wise; let us lay aside our folly and abide by the commandments of God, so shall we be blessed of the great Jehovah in time and in eternity. We shall be healthy, strong, and vigorous; we shall be enabled to resist disease; and wisdom will crown our councils, and our bodies shall become strong and powerful, our progeny will be mighty, and will rise up and call us blessed; the daughters will be beautiful, and the sons the joy of the whole earth; we shall prepare the purposes of Jehovah, for the kingdom of God, for the appearance of Jesus in His glory; out of Zion the perfection of beauty. God will shine, Zion will be exalted, and become the praise of the whole earth."—(From the *Times and Seasons*, June 1, 1842, Vol. III., page 799).

Two children were playing on a hillside, when they noticed that the hour was nearing sunset, and one said wonderingly, "See how far the sun has gone! A little while ago it was right over that tree, and now it is low down in the sky." "Only it isn't the sun that moves, it's the earth. You know, father told us," answered the other. The first one shook his head. The sun did move, for he had seen it, and the earth did not move, for he had been standing on it all the time. "I know what I see," he said triumphantly. "And I believe father," said his brother. So mankind divides still—some accepting only what their senses reveal to them, and others believe the Word of God.—SELECTED.

A TRAGEDY OF THE WAR.

A LURID glare spread o'er the eastern sky,
And distant thunders boded dire portents:
The nation, silent, awe-struck, turned to gaze
Upon the lowering, dark, and crimsoned clouds,
When came, as blinding lightning-flash, the news
That war had been declared.

A savage foe
Against the frontier towns his masses hurled,
Resistless, growing, like an avalanche.
The roads were paved with corpses of the slain,
Defenseless men and women, helpless babes,
And by the fires of burning homes lit up;
On either side were maidens crucified
Upon the cross of lust. A ghastly sight!
Then rose in majesty and holy wrath
The nation. Old and young made solemn vow
To save their loved ones, honor, and their homes,
Or, like their martyred fathers, bravely die.

Monsieur Sebastian had an only son,
In strength a giant, young, and full of life;
His father's fondest hope, his mother's pride,
He was the first to go to meet the foe.
Two hearts were bleeding when he said, "Farewell."

On came the countless, proud, victorious hosts;
Their cannon roaring; ruins everywhere;
Battalions falling; fury, madness, dash;
Shells bursting, bullets whistling death's shrill tunes.

No longer could Sebastian bear the strain
Of idleness; he girded on his sword
Which faithfully had served in former wars,
But now had slept within its sheath of steel
For forty years, in peace. He joined the ranks.
A broken heart—the wife's—was left behind.

The road was dreary; heavy fell the step.
In every village wounded, bleeding men
Were moaning; some were praying, some in tears,
But on he tramped with his battalion; on!

The line of wounded seemed endless now,
The darkness hid the gruesome sight. Their groans
He heard; they spurred him on to greater speed,
To march with steps as firm as those of yore.

But suddenly he stopped an ambulance;
He stared. A hissing rocket had revealed
A face familiar, pale, and marked by death.
Another rocket. "God, 'tis he, my boy!"

Monsieur Sebastian kneeled as one in prayer;
"A word," he begged, "speak but one word, my boy!"
But no response was there. The comely youth
Was sinking rapidly; a bursting shell
Had torn his limbs and splashed his young, warm blood
Upon the muddy ground; and even now,
As one long, burning kiss his father pressed
On those cold, purpled lips, his spirit fled
And left the mangled body but a corpse.

On marched Sebastian; on, to meet the foe.

Days followed nights and slowly grew to weeks,
And weeks to months. At home Sebastian's wife,
Bereft, forsaken, waited wearily
To hear from absent husband, or from son,
And hope and fear were battling in her breast
As fiercely as the men in savage fight
For every blood-stained, foul, but sheltering trench.
Her tender heart was pierced as by a sword,
And none to tend the wound; then pierced again;
'Twas torture day by day, and night by night.
At last word came: her boy had passed beyond,
Her husband, too.

And then one piercing shriek
Escaped her lips; then heavy clouds were drawn
Around her mind. She fell. Kind neighbors found
Upon the floor her tender, prostrate form.
By sympathetic care she soon revived,
But reason's lamp extinguished was for aye.

Ye poets, sing of "glory" won in war,
Of heroism on blood-soaked battle-fields;
Ye pulpit speakers, shout above the din
Of "holy wars," of "virtuous, righteous wars,"
And of their "moral worth" to Adam's race;
The naked truth is this, War is a curse
Like that which drove in exile murderous Cain.
A tragedy, without redeeming scene.
And, therefore, let God's children ever pray,
"Thy kingdom come—the great, Millennial day!"

J. M. S.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 23, 1916.

EDITORIAL.

CONSCIENTIOUS OBJECTIONS.

DURING the last few weeks, a number of young men of military age have testified before the tribunals appointed to hear protests against conscription, that they had conscientious objections to carrying arms.

It seems to us that some of the protesting boys have met with but scant courtesy; some have even been held up to ridicule. This is wrong for two reasons. In the first place, they were within their legal prerogatives when protesting on conscientious grounds: in the second place, it is really strange that the protests were not more numerous than they were, since, in the international relations between Christian countries, peace ought to be the normal condition, and war an abnormity. Those who conscientiously object to warfare in all its phases, are certainly not to be singled out for stricture on that account.

But some of the objectors go so far as to refuse, not only to carry arms and engage in actual warfare, but to join any branch of the service. As an illustration of the attitude of this class, the following may be quoted from the daily papers, leaving the names out.

A young physician, having applied for exemption, was given a hearing before the Wallasey tribunal a few days ago. His father testified that his son's conviction was founded on genuine sincerity and religious conviction, and was not merely on account of cowardice. As a boy of twelve he was converted under Torrey and Alexander, and dedicated his life to Christian service. While at a boarding school he resolved to give his life to medical missionary work. He went to a university with this object in view, and was eventually appointed to a station in the heart of China. Not having been ordained, he was unable to get his passport.

In reply to the chairman, applicant agreed that it was his duty to try to bring perverted men into the fold of Christ, and he agreed it would be his duty to save the life of an unconverted man, in order that he might have an opportunity of becoming converted.

"If a wounded man was lying on the field of battle, would you," he was asked, "let him die, or would you bind up his wounds with a view of reclaiming him?" "I would bind up his wounds," he replied.

Applicant added that he could not join the R.A.M.C., however, as that meant joining the army. We are told, he said, to feed our enemies, and yet we were trying to starve them. He was there on religious grounds; but no one admired more than he did the splendid heroism of our soldiers and sailors. He had himself been called to different work.

The Chairman: "If we put a label on you, and say, 'This man is a civilian,' you would help the wounded; if we put you in khaki, you would not?" "That is so."

The Chairman then pointed out that the mere point as to khaki uniform was a small one. A butcher wore a uniform, and so did a doctor in an operating theatre.

A member of the tribunal pointed out that we have to face the fact that we are at war, and could not prevent it. Don't you think, he asked, that with your skill, and as a follower of Christ, it is your duty to put aside your prejudices, and do your best in some non-military society to alleviate suffering?" "It depends upon the society," was the reply.

"Would you work under the British Red Cross Society?" "No; they are doing work under the military, and are doing the same work as the R.A.M.C."

Another member of the tribunal asked: "As house surgeon at the hospital, you attend to the whole of the in-patients, including soldiers?" "Yes; and it is a great pleasure to attend to them," he answered.

Question: "Your conscience must be very elastic if you are willing to attend to them there, and not on the battlefield. You are evidently prepared to give attention to them so long as you are far enough away from the firing line."

The Chairman: "Your dying brothers are calling for you. Are your ears closed to their appeal?" No answer.

Another member of the tribunal: "If we find something for you not under military instructions, are you prepared to go?" "I am prepared to work under the Serbian Relief Fund in Albania."

The Chairman: "Are you prepared to serve in any non-combatant branch of the service?" "No."

The Chairman said the tribunal could not do more than grant exemption from combatant service.

Applicant: "I cannot accept that. I shall appeal."

This is a fair illustration of the attitude of some conscientious protestants.

To go as far as this man did, is a mistake. The world has been plunged into war. The sufferings of millions are beyond anything which even the most active imagination can conceive of. Millions of our fellowmen are just in the position of the man in the parable, who had fallen among thieves on the road between Jerusalem and Jericho. They are wounded, destitute, and dying. Must we not ask ourselves what our duty is as regards these

sufferers? What would the Master have us do? Is not His answer given in the wonderful story of the Good Samaritan? We may believe that our calling is not to join the armed forces in pursuit and capture of the "thieves," but we cannot deny that the Lord expects us to do just what the Samaritan did, if we can do nothing else. That is, we can assist and care for the wounded; we can see to the comfort of the men who sacrifice themselves for the country. Such non-combatant service none should refuse to do, when called upon by the government.

The *Society of Friends*, generally known as *Quakers*, have set a praiseworthy example, their work of relief having been undertaken at the very beginning of the war, and voluntarily. According to the reports, early in September, 1914, British Friends decided to undertake relief work in France, and the "War-Victims' Relief Committee" was formed in London. Permission was readily granted by the French Government, and operations were begun under the control of the Sanitary Commission of the French military authorities. Permission was more readily granted, as the Friends had organized a similar expedition in 1870, and their services were gratefully recalled.

The valley of the Marne was selected as the region most in need of aid. Much of this territory had been twice fought over. Local conditions were found by the first groups of visitors to vary greatly. One village had suffered slightly, whereas its neighbors had been almost completely destroyed and its inhabitants rendered destitute and homeless. The farms, stocks, and crops were in most cases ruined. The able men, of course, were gone. The old people, the women, and the little children were living in cow-stables, cellars, and improvised shacks. Children were being born in the most deplorable surroundings.

The method of village-relief is as follows: A visiting party, working with the mayor, the priest, and the local council, if such exists, tabulates the population by families, together with the sort of aid, if any, which is required. About two hundred men and women are engaged, mostly British Friends. They are doctors, nurses, teachers, architects, sanitary experts, artisans, and craftsmen, possessed of strong constitutions, unbounded enthusiasm, unfailing sympathy, and—the ability to use French.

Architects and carpenters have been constructing for a year hundreds of movable houses of one to five rooms for the homeless. They have braced up tottering walls and chimneys, and given needed utensils for housekeeping. Others have given seed for gardens and fields, and sent planting and reaping implements, in order that this year's harvest might not fail. They have visited the sick and prescribed for them over a large area, with the help of motor-conveyances. They have cleaned out pestholes, and prevented the outbreak of typhoid by modern sanitary measures. They early organized in Chalons a maternity hospital of sixty beds

for the expectant mothers among the *emigres* of the department. Most of all, they have infused a splendid spirit of confidence and a renewed interest in life among those whose hearts were seared with sorrow and whose hands hung idle all the day.

From this account it may be gathered that a great deal of non-combatant work is needed, both in connection with the armies, and the war-swept zones. A few millions of Good Samaritans are needed, on account of the failure of the religions of the world to save the nations from the clutches of the unclean spirit of murderous war.

We believe in peace on earth and good-will toward men. But we also believe that this conflict must be fought to a finish before there can be peace. We believe, further, that it is the duty of the Christian nations of the world to see to it that this is the last war. If they go on as they have done hitherto, and worship at the the shrine of Mars, instead of turning repentant hearts toward the cross of our Savior, they will have still more bloodshed and suffering. Let the people, therefore, rise in their majesty and proclaim the era of peace, as soon as the present combat is over. That is the only question that is important just now.

J. M. S.

CANNOT REACH ARMENIAN SUFFERERS.

READERS of the *Star* know, from press reports, that the Armenians have been the victims recently of Turkish atrocities, to an extent almost without parallel in history, although Turkish rulers have acquired such a reputation for inhumanity, that Gladstone referred to one of them as "Abdul the damned." They will readily understand that thousands of the survivors are destitute and must perish but for the aid charitable persons may be able to render; but they may not realize how difficult it is in times of war to reach the sufferers with a piece of bread. For that reason the following may be of interest.

Some time last November a letter was sent through the American consulate at Aleppo, Syria, to an Armenian lady in Boston, U.S.A., informing the latter that her sister, father, mother, younger brother and family in Aleppo, and other members of the family in Aintab, were all in need of financial aid. Some time in January, this year, an Armenian, who is a member of the Church, called at the Presiding Bishop's Office, Salt Lake City, Utah, asking for assistance for the refugees referred to at Aleppo. Bishop Charles W. Nibley promptly referred the case to President Hyrum M. Smith, of the European mission, whereupon President Hyrum M. Smith asked the American Consul in Liverpool, Mr. Horace Lee Washington, whether money could be sent through the American embassy to Aleppo. The consul very courteously at once took the matter up and communicated with the embassy in London. On

the 28th of February, last, advices were received from London that if the persons mentioned in the letter were Ottoman subjects they would not under ordinary circumstances be entitled to receive remittances from England, but that, if it could be shown that the money was intended exclusively for charitable purposes, it might be possible to forward it. The statement required was promptly sent to the embassy; but all to no purpose. On the 15th of March, the following self-explanatory letter, dated March 14th, from the Turkish division of the American embassy in London, was forwarded to President Hyrum M. Smith by the American consul:

"Sir:—With reference to your letters of the 21st ultimo and the 6th instant, relative to the relations at Aleppo of Mrs. Herifsene Vivavorian, I have to inform you that the Parliamentary Council has notified the Embassy in regard to this case that no money may be remitted to Turkish Armenian subjects in Turkey, except to enable them to leave Turkey or to reach a place of safety.

"As the Embassy assumes that the money sent through Mr. Hyrum M. Smith was not intended for either of these two objects, it is not in a position to make the remittance he desires," etc.

Hence, money sent to enable the sufferers to leave Turkey, or to reach a place of safety, can be forwarded; but if the money is merely intended to save them from starving to death in the "place of safety," it must not be remitted. It is to be sincerely regretted that a Church is not allowed to reach its suffering members, under such circumstances, a helping hand, though the law of humanity and our Savior demands that we help each other, and bear each others' burdens. Can the laws of war nullify the law of Christ? This, it seems to us, is a question for British Christians to answer.

The Armenians are an ancient people, whose history is as honorable as that of any others in the world. This history dates from a thousand years before Christ, when the Armenians, a branch of the Indo-European family, crossed the Hellespont, and settled in the southern Caucasus. They became a great and powerful nation, and, while nearly all of the old civilizations fell into decay and are almost forgotten, the Armenians survived, and, through the centuries, have contributed scores of eminent men to the service of the world in the fields of statesmanship, art, science, commerce, and industry. Their history is rich in brave deeds as well as in commendable achievements in literature, architecture, and general scholarship. For nearly five and a half centuries they have been a subject race. During this long period they have endured with dignity and patience the overbearing, and, at times, cruel administration of the Moslem Turks, and have been, to a high degree, loyal subjects of the Empire. Even under persecution and all manner of ill treatment, they have born their pain and sorrow

with fortitude. We can only hope and pray that this war will open the door of liberty to the Armenians and all other races held in bondage by the Turks.

J. M. S.

MINUTES OF THE BRISTOL CONFERENCE.

THE Bristol annual conference was held in Wolsely Hall, Reading Road, Easton, Bristol, on March 12th, 1916. There were in attendance: President Hyrum M. Smith, of the European mission; Elder J. M. Sjodahl, of the Liverpool office; President Ernest M. Greenwood, and seven traveling elders of the Bristol conference.

The morning session commenced at 10:30 by singing, "Come, ye children of the Lord." Prayer was offered by Elder Elmer B. Edwards. Continued by singing, "O my Father."

President Ernest M. Greenwood spoke a few words of welcome, and said that he deemed it a privilege to attend conference, considering the conditions that prevail in the world. He read the parable of the "sower," and commented upon it.

Elder Lonis D. Bondrero testified of the restoration of the gospel, and related the story of the restoration of the Priesthood, and the organization of the Church.

Elder John H. Wilding said he was pleased to be numbered with the Latter-day Saints, and related briefly the first principles of the gospel.

Elder J. M. Sjodahl, who was the next speaker, read Matt. 5: 10, 11, "Blessed are they which are persecuted for righteousness' sake," etc., and then went on to show that even our Lord was the object of slander and vilification, from the beginning of His ministry to the end of His life on the cross. The adversaries said of our Lord, when He had opened the eyes of the blind man, that nobody knew what authority He had; they knew that God spoke through Moses, but who spoke through Jesus of Nazareth? Then they went further and asserted that He cast out devils by the power of Beelzebub, that he was possessed by an evil spirit. They accused him of blasphemy because He said He was one with the Father, and they, finally, condemned Him to death as a blasphemer and a traitor. The Prophet Joseph had a similar experience, and the members of the Church of Jesus Christ of Latter-day Saints are sometimes still persecuted in the same manner. Then we should remember our Savior's words, "Blessed are they which are persecuted for righteousness' sake."

The meeting was closed by singing, "High on the mountain top." Benediction by Elder Vernon W. Dean.

The afternoon session commenced at 2:30 by singing, "Let us all press on." Prayer was offered by Elder George A. Palmer. Singing the sacrament hymn, "Reverently and meekly now."

The sacrament was administered by Elders Vernon W. Dean and Elmer B. Edwards.

Elder Vernon W. Dean then read the names of the general and local authorities of the Church, who were unanimously sustained.

Elder C. Herbert Crittenden spoke, stating that all our thoughts leave their impressions on our faces, whether good or bad. The only peace to-day, he said, is in a clear conscience.

Elder Peter E. Johnson, the next speaker, repeated the thirteenth article of faith, commenting upon it, and concluding with a strong testimony.

The Bristol choir, conducted by Brother William E. Caswill, rendered the anthem, "Song of the redeemed."

Elder George A. Palmer then quoted various passages of Scripture, proving a pre-existent state. He showed the purpose of this existence, and briefly stated the principles necessary to gain eternal life. He exhorted all to be "doers" of the word, and not "hearers" only.

Elder Vernon W. Dean then spoke, showing that we are all "our brother's keeper," and that each Latter-day Saint is responsible, to some extent, for the salvation of his neighbor.

President Hyrum M. Smith then spoke, stating that the elders may be returned home, and asked, "What will the saints do then?" Going back to the doctrines of the world means loss of salvation. The gospel is true, whether the elders are here proclaiming it or not. Through faith in God, and learning that sin is displeasing to Him, we have repented of our sins, and have had them blotted out by baptism. God realizes we are weak and mortal, and has sent the Holy Ghost to teach us and bear us up. Although the elders are gone, this Comforter is with us. He urged all saints to take the *Star*; and to read the Bible, Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price. With these books in the home there is no need of going astray. He complimented the sisters of the Relief Society, recently organized, and gave them some instructions.

The session concluded by singing, "We thank Thee, O God, for a Prophet." Benediction by Elder J. M. Sjodahl.

The evening session commenced at 6:30 by singing, "Come, O Thou King of kings." Prayer by Elder Louis D. Boudrero.

The Bristol choir sang the anthem, "Nearer, my God, to Thee."

Elder Elmer B. Edwards first addressed the assembly, stating that faith depends upon evidence, and that the Latter-day Saints' faith should be stronger than that of others, because they have more evidence. He bore his testimony of the gospel, and stated that it had been strengthened by the comparison with other denominations, that his mission had afforded.

President Hyrum M. Smith was the next speaker. He asked the blessings of God upon all who had taken long journeys to attend conference. He encouraged those who were the only ones of a

family who had joined the Church, to hold fast to the gospel of Christ. He also encouraged parents to have their children baptized when they had reached the age of eight years. He invoked the blessings of the Lord upon all; testified to the divinity of the work of the Lord as we have received it through the Prophet Joseph Smith, and fervently admonished all the saints never to forsake it, or deny it, saying that then their salvation would be sure.

The anthem, "Let the mountains shout for joy," was rendered by the choir.

Elder J. M. Sjodahl, who was the last speaker of the conference, said it had been proved that Joseph Smith was a true prophet of God, because his predictions had come true. He illustrated this by showing that a great and marvelous work had been brought forth in the establishment of the Church. The Church had as many members as did the primitive Church at the end of the first century. The saints had become a "mighty people in the valleys of the mountains," and the Lamanites are flourishing, as Joseph Smith said they would be, before the coming of the Lord. He urged the saints to lay up treasures in heaven.

The conference was brought to a close by singing, "Praise God from whom all blessings flow." Benediction was pronounced by President Hyrum M. Smith.

On Saturday evening, March 11th, 1916, at 7 o'clock, a Priesthood meeting was held, at which all the elders gave brief reports, and received words of instruction, advice, and encouragement from President Hyrum M. Smith and Elder J. M. Sjodahl.

VERNON W. DEAN, Clerk of Conference.

FROM THE MISSION FIELD.

Special Notice.—President H. Le Roy Frisby announces that after March 20th, 1916, all meetings of the Nottingham branch (Nottingham conference), will be held at 20 Carrington Street, Nottingham.

Mutual Improvement Work.—Brother A. E. C. Banks, in a letter dated March 10th, this year, reports that the Mutual Improvement classes of the Gateshead branch (Newcastle conference) this year have been a great success. They have studied the life of Paul, and there has been great interest in the subject. On the 9th of this month they had a well-attended social, with an excellent program.

Killed in Action.—Elder George S. Ballif writes, under date of Derby, March 9th, 1916: "Word has been received from the War Office that Harold Goodrick, a member of the Derby branch (Nottingham conference), has been killed in action while serving his

king and country. He was born May 9th, 1891, and baptized into the Church August 8th, 1908, by Elder David G. Sutton. He leaves a wife and a little child. Brother Goodrick was killed Saturday, February 19th, 1916, "somewhere in France."

Baptisms.—A baptismal service was held in the Handsworth Chapel, Birmingham (Birmingham conference), March 4th, 1916, when two souls were initiated into the fold of Christ. Elder J. Wesley Chipman officiated.

A baptismal service was held at 106 Ann Street, Belfast (Irish conference), on Thursday, March 9th, 1916, when one soul was added to the fold of Christ. Elder J. Leo Seely officiated.

On Sunday, March 12th, 1916, a baptismal service was held in Glasgow (Scottish conference), at which three souls were admitted into the fold of Christ. President George A. Simkins and Elder James D. Johnston officiated.

Relief Society Anniversary,—The anniversary of the organization of the Relief Society of the Church of Jesus Christ of Latter-day Saints, was observed by the Liverpool branch and friends, on the 17th of this month, by the rendition of an appropriate program, consisting of music, song, recitations, readings, etc. The central number was the reading, by Sister Ida B. Smith, of the minutes of the initial meeting of the Society. President Hyrum M. Smith made a brief address. Others who took part were, Sister Kathleen Clayton, Miss Ruby Usher, Sisters Winnie Andrew, Ada Cross, Geraldine Smith, Gladys Wray, Mavis Cumming, Annie McWilliam and Flora Cumming, Elder John E. Cottam, Brother George S. A. Tofte, Master Alfred Foggo, Joseph F. Smith, and Elder J. M. Sjodahl. President Henry M. O'Gorman presided. The sisters served refreshments during an interval in the program. The number present was seventy-five. Among these were several elders who were on the way to their homes in the mountains, after having been honorably released.

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